

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

(刊休ハ月十、月八但行發日五十回一月毎)

Vol. XXI.

KOBE, JAPAN, NOV. 15th, 1917.

No. 2.

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Tokamachi.

Proof of the value of the theological students' summer evangelistic work has been afforded by the wonderful success of Mr. Seizo Kumano in Tokamachi, Echigo, last summer. The work did not begin with him, it is true, but it came to its fruition first through him. To see the beginning we must go back seven or eight years to a time when the Oriental Missionary Society's workers made some impression by means of their street-preaching type of evangelism, which resulted in winning some converts, but, for the most part, in disgusting the community

with the type of Christianity that was represented at that time. A year or two after this, a young Christian business man of quite a different stamp, and his wife, Yamamoto, by name, came to the town, and many were attracted by their zeal for the truth and their genuine Christian living, and became more or less interested inquirers of the Christian faith. At last, in response to an appeal from this man for some one from the Mission to visit the field, it was arranged to make this place one of the number to be included in the lantern tour of ten days, which Mr. Olds and Mr. Sakurai were then making through that part of the province in which tour an aggregate of some 2,800 people heard the gospel message. The interest aroused in Tokamachi at this time, was so great indeed that it was decided to change our plans for the summer and arrange it so that the one theological student that had been assigned to our province, might come to this place for work, instead of to Kamo, where he had expected to go. It was the last of June when we made our visit, and there was little time to readjust plans, but he was headed off and turned in this direction, just as he was leaving Kyoto. It is not necessary to make a long story of it, but he went to the place alone, was met and welcomed by a small handful of interested persons, and started in with his work. Demands upon him for meetings, Bible classes, interviews, etc., began to come thick and fast, so that soon he was holding a Bible class regu-

larly at six o'clock in the morning, for a large group of seekers, and another class in the early evening, for others, and as the summer drew on and interest deepened, other classes were formed and various kinds of work started.

Early in August, Mr. Ito, our Nagaoka pastor, visited the field, and he was amazed to see the large number of people that came to the meetings that had been arranged for him, and to see the general interest in the community. Soon candidates for baptism began to appear, until, near the end of August, there was a call for another visit, and this time Mr. Osada and Mr. Ito went together, and in the short time they were there, four or five large meetings were held, at all hours of the day, the largest attended by some 150 people. And then to bring the work of the two months to a fitting conclusion, a communion and baptismal service was held, at which 25 people were baptized, many of the 20 men being heads of respectable families, and others of good reputation and of influence in the community. I think this breaks the record for the largest number of baptisms at any one time in the history of the work in Echigo. Certainly it looks like a very hopeful opening. There have been a number of striking chapters in the history of our work in this province, among which might be mentioned the Sanashi work, the fruit of the earnest witness-bearing of a consecrated layman, this same layman, Sakurai, being now the regularly constituted evangelist for his native town; or the phenomenal rise of the church in Gosen last year, with church organized, pastor established, with half his salary guaranteed, and church building erected and dedicated—all within a twelve-month; or there is the no less wonderful reawakening of the Niigata church, and its upbuilding under the inspiring leadership of Pastor Osada during the last three years. But I don't know of anything more remarkable nor built, apparently, upon a more solid foundation, than this new mushroom growth in Tokamachi.

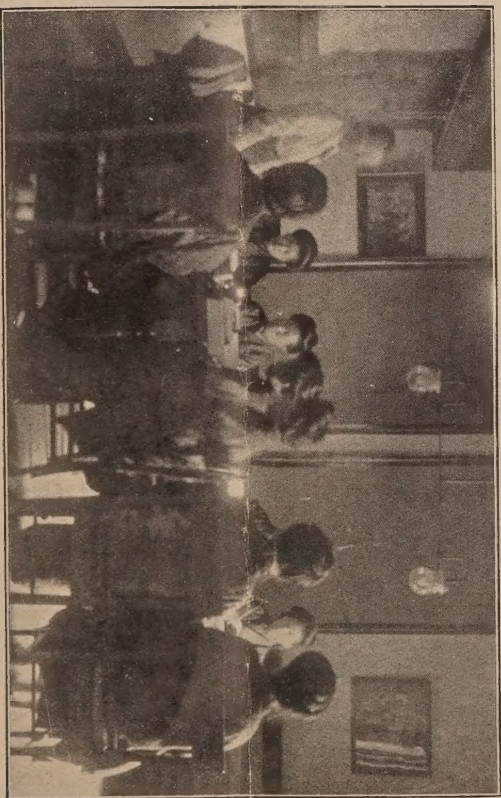
Now the question arises, is this likely to be as short-lived a production as other mushrooms are. That depends largely upon what is done in the critical period that lies just ahead of us. A church was organized October 23, with the addition by baptism, of seven to the original twenty-five, and the people of Tokamachi are asking for a pastor, and they will help support him; the church starts as a mission church, but pays all local expenses and *yen* 15 per month toward the pastor's salary; they are almost ready for a building campaign. But what can be done for them? We have a man in sight, whom we hope the church can secure, but we can give them no encouragement in their building enterprise. It is not the policy of the Mission to help in buildings, and as an individual enterprise, past experience has shown the extreme difficulty of trying to carry anything of the kind through. For the present, all we can do is to supply the place more or less regularly from far away Nagaoka, until the right man appears, and hope that the way will open somehow for the accomplishment of their church-building enterprise.

C. B. OLDS.

The Mission of the Bible Woman.

[This Paper was read at the Karuizawa Conference, July 24.—EDITOR.]

The function of the Bible woman is varied according to the Mission with which she is connected. From the standpoint of an American Board missionary, coöperating with the *Kuni-ai* churches, the Bible women whom I have known divide into three classes. *First*, those who are assistants to missionaries. Their programs are laid out, and their work is superintended by the missionary, altho the largest possible freedom in using their own methods, is allowed. Often much of their work may be in connection with some church, but they are responsible to



Mrs. Stanford and her Class, Woman's Evangelistic School, Kobe, November, 1917.
Fotograf by Rev. F. R. Bunker.

the missionary, and she is responsible for them. The youngest graduates, of least experience and initiative, are sent to these positions. Very few such Bible women are employed by our Mission.

Second, at the other extreme, are those working where there is no resident missionary nor pastor, perhaps in some isolated place. Their mission is that of pastor, Sunday-school superintendent and teacher combined. They do the seed-sowing, and the watering, and cultivating,—perhaps they have the joy of seeing the harvest. One such Bible-woman in Shikoku, who was graduated from our school eight years ago, after filling the position of matron in a girls' school for several years, was sent to such a place. She is responsible to a missionary living miles away, across a mountain range, who can make only occasional visits. The pastor of the nearest church, likewise miles away, also has helped, by visits few and far between. She not only worked in that town, but at the end of three years she had opened work in *ten* of the neighboring villages, and many are those she has led to Christ. Or this class of Bible-woman may be set to work for some half dead church that can not support a pastor,—most discouraging of tasks. And yet, within the past five years, two instances have come to my knowledge, where such efficient work has been done, that there has been a stirring among the dry bones. In one of them after many years with no baptisms, seven were received on confession of faith last fall. Of course, for such positions, the older women with experience of life and work, initiative, resourcefulness, and spiritual power are needed.

Third, by far the larger number are practically what are called, at home, pastors' assistants,—employed by the churches, and here the mission is as varied as are the conditions of the churches. Teaching in Sunday-school, perhaps running a branch Sunday-school, presiding at meetings, organizing various societies, calling in the homes and teaching the Bible there, leading seekers, instruct-

ing young Christians, looking up absentees, gathering in new people, comforting the sick and those in trouble—all these are comprised in her mission. The day is practically past when she is made church "boy," as her higher value is recognized. The rapid development in Sunday-school work, makes it necessary for her to be able to take charge of a teachers' training class. One of our graduates of June, will probably have such a class as part of her work in the fall.

A field has opened for the Bible-woman in recent years, as matron in philanthropic institutions, in school dormitories and factory boarding houses. Many more requests for such workers come, than can be filled. In short, her mission seems to be, to help on the progress of the Kingdom in any and every way she can, always remembering that as a woman, her work is primarily and chiefly for women and children. In a word, she is to be a helper,—to missionary, pastor, church, Christian, and seekers,—by her helpfulness giving a living demonstration of the love she is sent out to teach.

(Mrs.) JENNIE PEARSON STANFORD.

Seiryuji, Mt. Hiei, and Its Images.

Kurodani is one of the fine and extensive valleys of Mt. Hiei; beginning at Mine Michi, or Peak Path, which runs along the ridge from Shakadō far past the "Big Trees," it spreads out rapidly in width and extends to the bottomlands along the Takano River, near Yase; it abounds in hemlocks, cedars, pines, and other trees, and is not specially deserving of its name "black valley." The temple buildings are located on a small plateau, flanked by a grove of lofty cryptomerias, on the western slope of the valley. Nothing in the general appearance of the temple group of to-day would suggest that in ages

gone it was a great seat of religion and learning, and the mother of great men; whose fame still reverberates thru Japan. By a rooftop gateway one enters the compound, with a small temple, a residence for priests, a library, a belfry, and a tiny *hokora* just within the gate, a fine, stone tower, a *sotoba* or two, etc. One gets the impression that worshippers and visitors are very few. In view of the daily 60,000 repetitions of the *nembutsu* at Kurodani in former ages, it is interesting to note the stone pillar, at the graveyard above, inscribed with *Namu Amida Butsu*.

The main image is a *jōbon jōshō*, large, gilt, or *konjiki*, sitting Amida, with no *wakidachi* to complete the trio of images so generally found in temples; this one Amida dominates all and concentrates the worshipper's main attention. Upon his right, in an alcove in the rear wall, are many *ihai*, or death tablets, surrounding a full-length, gilt *gebon geshō* Amida. There is an appropriateness, according to Buddhist thought, in the juxtaposition of Amida and *ihai*, since Amida presides over the *jōdo*, pure land, or western paradise whither saved souls go upon death. Next on the right is a long, curtained alcove in which there is a large case (*zushi*) containing a life-size, sitting, wooden likeness of Hōnen Shōnin; he holds his rosary in both hands before his breast (XXI. 1.). On the altar before this *zushi* is a set of the usual Tendai paraphernalia, censer in center, a candlestick on each side and a flower holder on each outer side. Naturally this Hōnen is one of the foremost attractions of the temple. To the left of the main image is a fine *zushi* containing a life-size, sitting, wooden image of the founder of Kurodani, Jie Daishi (Ryōgen, Gwanzan Daishi). This is of the *mikkyō*, or esoteric type, holding a *tokko*, symbolizing the conquering might of prayer, meditation, incantation, etc. The *tokko* is in his left hand, held before the breast, while the right hand rests above the left, and the fingers of each are in mystic, symbolical fashion. The statue has glow-

ing eyes, which suggest the uncanny power of the wizard. The head is unexpectedly large, and head and features seem to depart from those to which we are accustomed in the pictures like that in XXI. 1, which is of the same type as the fine one at Zenkōji, Nagano. Farther to the left is a long, curtained alcove, with a tall, standing Benzaiten and sixteen *dōji*, or servants, each holding some article of daily use to man, and representing the gifts she bestows—more particularly agricultural—in reward for prayer and worship. It is impossible to represent all these gifts by her own form, and therefore the *dōji* are employed; at her feet are a bull, a horse, a boat, a cart, the two latter generally laden with bags of rice; in her right hand she holds up a *sankō* (three pronged) handle sword, while her left holds a sacred jewel (*tama*). She has the customary elaborate crown, including a *torii*. Alongside Benten stands a *zushi* with a three-faced Daikoku (wood), some three and a half feet high, very fat, grasping a comparatively enormous mallet in his right hand, and a great bag in his left. It is said that Ryōgen made this image after Daikoku appeared to him (XXI. 1). There follows a *zushi* of exceedingly fine workmanship, brilliantly gilded within, and covered with powdered lacquer (*nashiji*) suggesting pear-skin, over which is much fine bronze ornamental work; inside is a sitting wooden Dengyō Daishi—about eighteen inches high. His hands are in the usual position on his lap; the features are round and full, and the head is big and covered with the usual cowl, but the folds differ from the ordinary ones by fitting closely up about the neck, and the ends are brought together and twisted inside his robes at the breast. No stole (*kesa*) appears. His Chinese shoes are beneath the seat. Finally, on this side of the main image is a standing Fudō in the extreme dark corner, and his *gomadan* is nearby. Elsewhere in a *zushi* is another tall *ritsuzō* Fudō. Behind the main image is a standing Juichimen Kannon with symbols and hands

like those pictured in Murray's Guide to Japan (p. 49). A Soji Bishamonten holds a *rimbō* in uplifted, right hand, and a *tokko* in down-extended left. An attendant gave the following exposition: The *rimbō* denotes the entire world, or *jikkai*, from *Jigoku* to *Butsukai*; the *tokko*, signifies mankind, or the source of its creation. Bishamon is a god who supplies men with necessities. The last statement corresponds to his character in early India.

(To be continued)

ARTHUR W. STANFORD.

Summer Vacationing in Hyuga.

Thermometer seldom above 87°, with good ocean breeze to temper the heat, besides umbrellas, and fans, and fine muskmelons, and watermelons. In July a visit from Dr. Nitobe, of Tokyo, who spent two nights and the day between with us, and gave us five big lectures to five big audiences, one to young men at the kindergarten rooms, one to the united middle and normal schools, one to the railroad Y.M.C.A. of the whole Hyuga line at the depot, one to all woman-kind at the Higher Girls' School, and one to the general public in a big theater packed full (many unable to get in). The initiative was missionary, but the Y.M.C.A.'s, the town's people, the schools and newspapers all shared enthusiastically in the welcome, and in paying the bills. We plan for more such visits.

Early in August an all-Hyuga Y.M.C.A. Conference of three days, with Colonel Oshima, of Kumamoto, to help, and fifty, or so, young men to share in the benefits, was held. Such a conference is a regular annual affair now. The Y.M.C.A. big room in the Japanese annex to the Clark house, was the sleeping place and general center, and the dining room of the school-girls' Home was the eating place, the local ladies

doing the cooking. Board was thirty *sen* a day, each one paid his own expenses, with a half-dozen exceptions. The big, cool kindergarten was ideal for meetings. This conference was followed immediately by an all-Hyuga Sunday-school Conference, with a view to organizing a Hyuga Sunday-school. Bukwai. Most of the Y.M.C.A. Conference people staid to this meeting of two days. Mr. Kawasumi, Japan's Sunday-school secretary, came from Tokyo to help. He was kept very busy talking nearly the whole twenty-four hours of each day, and he was eager to talk more. It was a very profitable three days and two days.

These and other important things prevented long tours during July and early August, but nearby places were visited, with street-side and lantern meetings. The Miyazaki pastor, Mr. Watanabe, and Mr. Takahashi, attended the Gotemba meeting, where the Warrens figured largely as entertainers. The Nobeoka Church people planned a five-days' camp meeting, beginning Aug. 13, at a beautiful cliff-enclosed cave on a cliff-bound part of the coast, near Kadowa. The waves washed very clean every day the sandy beach, which sloped upward to the tree-shaded space in front of a good sized shrine, back of which was a high roofed shallow cave, with a pond for its floor, into which rains a constant, copious shower of mineral water thru the many-seamed rocks of the high roof. The sea in front was ideal for bathing, and the rocks and islands near by were good to look at. An auto-load of us, including Pastor Watanabe, went up from Miyazaki, others gathered from Nobeoka and nearer places. We were given free use of the prayer room of the shrine nine-feet-square, and this with a nine-feet-square tent, which the Clarks loaned, made the sleeping places for the twenty-three, who gathered there. An old man was employed to look after the cooking. Board nineteen cents a day. The days were very pleasantly, profitably and restfully spent there. One evening we all

went to Kadogawa for an evening of street preaching, and another evening similarly at Shinmachi, a *ri* away.

From here our Miyazaki five went to Mikado, thirty-five miles westward, up among the mountains, for meetings there and *en route*. Then we came back the thirty-eight miles and spent two days in Nobeoka and vicinity, then homeward the fifty-five miles, with evening meetings at Shinmachi, Hososhima, and Tsuno, and day meetings at other places *en route*.

C. A. CLARK.

A Summer in Korea.

A ride from Fusan to Seoul is an interesting journey for one who has never had it before. The wooden framed houses with their mud walls and thatched roofs, or an occasional tiled roof, are very picturesque. The little youngsters in their birthday clothes look like kewpies dancing around. The school-boys wear their hair in a braid down their backs, so it is hard to distinguish them from the school-girls. The men all look as tho they were dressed to represent clowns in a circus. Their suits are white, and the trousers are made very full and tied around the ankles. Their coats are long, and allowed to fly freely. Their black, stove-pipe hats are about the size of Happy Hooligan's, and are tied with strings under the chin. The way the men carry heavy loads on their backs, and the women heavy loads on their heads is marvellous. People in Korea seem to have no idea of paying the first price asked for anything, but haggle around sometimes for days until the price is down to almost half its original amount. Then, when the article is bot, the merchant has made a fair profit.

Wonsan Beach is the most ideal spot I've seen for a long while, for a summer resort, because of the wonderful bathing opportunities. This is only the third summer for it, so, of course, the vegetation is still in its infancy. There are

about twenty-eight residences now, and many more have let contracts for new houses next summer. The water is as safe for bathers as it could possibly be, and there is no danger of cutting one's feet on the shells and stones, because there aren't any to speak of. From my south window I can see the trees of the village where the founder of the last dynasty of Korea was born. Thereby hangs a tale. About five-hundred years ago, a boy was born in that village, who grew up to love all kinds of sports, especially archery. He soon came to use the bow and arrow better than anyone around. One day he took a tramping trip over the mountains. On the other side there was a spider, which spun webs large enough to catch and entangle huge animals. The young man ran into this web, but, after awhile, managed to shoot the spider. Then he had to work hard to get himself disentangled from the web. When he finally got out, he was very tired and hungry and thirsty, so he started out to find water. Pretty soon he heard the gurgling of a stream. When he got to the place he saw a beautiful maiden drawing water, so he asked her for a drink. As she stooped to dip up the water, she turned to look at the man, and she kept looking at him. Before handing over her gourd of water, she reached up and picked some leaves from the tree above, and dropped them into it, all the while looking at the young man. While our hero was drinking, he was very much annoyed by having to push the leaves out of the way. They kept coming to his mouth, and he would have to draw them aside. However, he didn't say anything until he had finished drinking. Then, as he handed the gourd back to the maiden, he said, "Why did you put those leaves into the water, and bother me?" She answered, "You are to be a great man some day, and if I had let you drink that water as fast as you wanted to, when you were as hot and thirsty as you were, you might have died." Of course the young man was very grateful, so he thanked the maiden and went on

his way; later he went back to his home, where he soon came to be the greatest man in his county. His greatness kept on increasing, until he finally became king of the whole country. In this way the Yi dynasty, or the last dynasty in Korea was founded.

After Mr. Yi ascended the throne he remembered the maiden, who had saved his life, in years gone by, so he sent for her to become his wife; therefore this beautiful maiden became the first queen of the Yi dynasty.

I have several times asked about the musical ability of the Koreans, and I am always told that the Koreans are more musical than the Japanese, or Chinese. The reason given is that a certain Mr. Eckert, who is dead now, trained the Imperial Band of each of these three countries, and he considered the Korean Imperial Band to be far ahead of either of the other two.

(MISS) IDA HARRISON.

National Council.

The thirty-third meeting of the National Council of Congregational Churches of Japan, assembled in Tōkyō, October 5—9, was, in point of numbers, a record breaker in four particulars. (1) There was the largest attendance ever gathered, 137 accredited delegates, and more than two score of corresponding members. (2) The presence of five lady delegates was a new thing in the history of the denomination, though it is said there was a lady delegate on at least one previous occasion. (3) Seven ordinations to the ministry was a larger number than at any previous annual meeting. (4) And the contribution for special evangelistic work (2,234.25 yen), at the Sunday worship, was the largest yet.

The sessions were all, except the ordination at Banchō Church, held in the newly dedicated Reinzanzaka Church, Dr. Hiromichi Kozaki, pastor. This is by far the best church plant in the denomination, and one of the best Prot-

estant church edifices in Japan. Thus, in point of externals, at least, meeting place and numbers, this Council was memorable.

The opening address by President Miyagawa, was an earnest plea for a well-considered and sustained interest and effort on the part of the laity, in all the interests and activities of the denomination.

There were visitations and greetings from fraternal delegates of several bodies, interspersed throughout the sessions.

Two important questions, the revision of the constitution and the removal of denominational head-quarters from Osaka to Tōkyō, were somewhat fully discussed, and then referred to a special committee for further study and investigation, and for report to the next meeting. Discussion on revision and certain other discussions of the sessions seem to reveal, on the one hand, a desire for a more general sense of responsibility and a greater democracy, and, on the other hand, for a better coördination, or unification of the work of the churches.

There was an earnest searching for the methods, the preaching, the character that will insure the highest efficiency of the churches and the earliest evangelization of the country. The optimistic and aggressive attitude of the meeting augurs well for the future.

GEORGE M. ROWLAND.

The Daidai Kagura at Usui Toge.

(Concluded.)

The drums began to beat and the *sannai*, or rice planting dance, was begun. White rice stands for purity and this dance is for the purpose of purifying the petitioner before the real request is made known. The four directions are appealed to and the rice is scattered to the four points of the compass. The dancer wore the face of an old man with a perfectly white face in keeping with the white rice and the purification idea, yet the face was not serious, but a smiling

one. The movements of the dancer were to picture the prayer and the granting and receiving of the cleansing. The prayer being "*Mi wo kiyome, kokoro wo kiyome*" sometimes given as "*Shinshin wo kiyome*," "cleanse my body, cleanse my heart," or, in our terminology, clean hands and a pure heart. The ultimate purpose of the prayer or mass is to obtain peace and prosperity in the land by increasing the supply of white rice, which symbolizes plenty in its heap, mountain like, and at the same time because of its whiteness, purity. This prosperity is easier of attainment by the purified, which at one time was ceremonial, but now is becoming ethical. The saint called upon in this dance is Okuninushi no Mikoto.

The second dance was an appeal to Chineri no Mikoto, a saint noted for his bravery. "As men admire bravery, so do the gods, and hence this dance appeals to both gods and men," said the priest in charge. The purpose of the dance is to overcome evil and pestilence, and is known as the *Yakujin yoke*, "Driving away the plague god." The historical fact of about 1,500 years ago is that the nine tailed fox was blamed for the germs and sickness in the palace, as many people were seized with hysteria, or "Japanese head," and were thought to have fox possession. Satan, or the evil one, is pictured as a fox, and the brave warrior goes out to meet him with bow and arrow, and after calling on the gods of the four directions he shoots his arrows to the four points of the compass. He is successful and the pestilence in the land subsides, and he becomes a savior and hero. The dancer had an old Japanese warrior face and a very old style dress, with a stiff back *hakama*, or Japanese skirt. The dance is noted for its healing qualities, especially for overcoming fox possession and for inspiring the warriors to great bravery.

The third dance was Tengu, an appeal to the saint Sarutahiko no Mikoto. This saint is the giant demon who guided the gods and first settlers to the islands

of Japan. He was skillful with sword, and while he is revered for his work as guide to the fathers, he is also feared as a giant demon. He is boastful and very proud of his attainments, as is seen in the long nose of the mask, from which comes the expression "*hana takai*," or boastful. In his hand he carries a sort of a javelin, and waves it in the four directions. (The use of the four directions in all this ceremony shows the connection of this cult with the nature worship). A boy priest follows him and holds the javelin, while the dancer continues and goes through the mystic motion of the two fingers, the fore and middle finger movement. Just what that means is hard to learn, one priest says it means power, others a mystic sign. The purpose of the dance is to get divine aid in ruling the country and in overcoming the enemies by demon aid, an illustration of the saying "all is fair in love and war."

The fourth dance was the *Mizuho no Kuni no Tanemaki*, or Japanese seed sowing. Mizuho was the old name for Japan, meaning the "water rice country." The gods of old Japan decreed that the Japanese should make their living by the cultivation of waterland rice, and any attempt to change their occupation would result in the anger of the gods and the overthrow of the country. The same crisis is seen in the history of the Jews when Elijah fought for the pastoral god and the pastoral life of the Jews. The Tennoji Temple in Osaka is a temple erected to honor the victory of the Buddhists in their war for recognition as rice planters and as proof that the Buddhist gods would bless the Japanese. And as was the case with the Jews, the people can carry on the old trade under the same god, or they can give the god a new concept or duty, and he will function for them. The best adaptation of this victory for the people over a static god is found in the story of Cain and Abel, where we have the pastoral worship of Cain and the agricultural worship of Abel contrasted, proving that it is not the kind

of offering which moves Yaweh, but the spirit in which the offering is given. In this dance the crow, the messenger of this shrine and guider of the patron saint, dances first for the successful crop and then in the jubilant note of the harvest festival. The fox, messenger of the rice god, or *Inari San*, comes on the stage, where, in one corner, he mocks and ridicules the crow, and when the crow leaves the stage the fox dances a little in a light strain, and then passes out rice cakes to the audience. His movements and actions gave interest to what was strange and wearisome to many. The children enjoyed his capers and scrambled to get some of the rice cakes. These rice cakes and offerings are usually carried home, people believing them to have divine power, and are preserved on the god shelf until needed, for when given to the sick or discouraged they have power to heal and inspire. That these offerings over which prayers have been offered have power to heal, of course, is not necessarily because of the power in the ceremony or in the cakes, but because of the optimistic attitude in the mind of the recipient, is not strange. The good God sends his rain on the just and on the unjust, is desirous that all his children be well and happy, and will send his blessings on those who will be hopeful and trusting, although the prayer is not in the prescribed form, nor in the conventional name of our God. This service is often performed to show the gods that the people are still at the appointed task, and therefore the ones to be blessed.

The fifth dance is the famous *Tsurugi no Mai*, or Sword Dance. The sword was one of the three treasures given by the gods to the ancestors, the looking-glass for self-reflection, the jewel for wisdom, and the sword as an implement of war. Wisdom, insight, and power are needed to govern the land. While the sword was not the famous Kusanagi sword, it was made like it. The saint called upon in this dance is the patron saint of this shrine, Yamato Takeru no Mikoto, who was the leader of the war-

riors against the barbarians of the north. The purpose of the dance is to show how the fathers fought amidst great hardships and won, and also to show how the gods gave them the victory. This dance is peculiar to this shrine, and means much to the people of this place, and even the dancer is noted for his skill. The dancer comes on the stage with the white face of an old man, with movable chin, and hands in the attitude of prayer. After paying his respects to the saint, he receives from the altar the sword with which he is to go forward and conquer the world, the Japanese world. This dance is used during war, and also as a mass in behalf of soldiers at the front. The gods decreed that they should be a warrior tribe, and the leaders in Japan are having a time to teach the people that warfare is a thing of the past, the truth of "they that fight with the sword shall perish with the sword" is well recognized by the leaders in Japan, and every effort is made to lead the people as fast as they are able, to the more peaceful pursuits of livelihood. The present war is aiding in this, as there is so much money in commerce and manufacturing.

A sympathetic study of these dances and what they mean to the Japanese, will show that the Japanese depend on the aid of the gods to plant their rice, to give them the victory over their enemies, over pestilence, to appease the evil spirits, to govern the land, to increase the food supply, for peace and prosperity, and to make them a nation to be respected and honored. The need of divine aid and how the Japanese seek to obtain it, is the meaning of the *kagura*.

WM. H. ERSKINE.

"King Lear"—An Appreciation.

Prof. Frank Alanson Lombard's second volume of his "Memorial Edition," *King Lear*, again makes scholarship his debtor. While the play was prepared primarily for Japanese Shakespearian students, its value to those whose mother

tongue is English, is unquestioned. The scholarship is concise, comprehensive, and painstaking. The author never descends from the plane of an advocate to that of a propagandist.

The text of the First Folio of 1623 is used exclusively.

In considering the nature of the play, Prof. Lombard joins the great group of scholars, in contending that Lear is distinctly a tragedy, perhaps the greatest of Shakespeare's tragedies, with certain delightful comic elements. He does not believe that King Lear was prepared for the stage as a comedy, as a well known American scholar contends. The author is in agreement with Chas. Lamb when he says that the play presents such a terrible revelation of human suffering that it cannot be acted.

Weighing the evidence of Lear's insanity, Prof. Lombard cannot find sufficient basis for the contention of Dr. Brigham, Mrs. Lennox, and others, that Lear was insane from the beginning. Speaking in connection with the division of Lear's Kingdom, he says:—"Lear is not now insane, but his violent emotional nature, never brought under control, is, with the coming on of age, rapidly losing all poise, and will, at the least opposition, break into real insanity." Once again, referring to the same episode the author says, "Lear's nature, characterized by uncontrolled self-will, is for the time being, emotionally insane." However, it must not be thought that Prof. Lombard is overweeningly interested in the question of Lear's sanity; far from it. His interest is that of a scholar seeking a reason for unprecedented actions.

It is in characterization that the author has done his finest work. The characters are interpreted in the light of all evidence. He has made the characters of Lear, things of flesh and blood, human in attributes. Altogether, Prof. Lombard's, "King Lear" is a valuable addition to any library.

JAMES M. HESS.

Field Notes.

At Port Teshio Sapporo Station purchased a lot and *kogisho* (chapel) some time ago. A conflagration last month swept over the town, destroying several hundred buildings, including the chapel. We believe there is 500 *yen* insurance on the chapel, but even so it may be a temporary set back to the work.

The Niigata church has purchased a lot for 11,000 *yen*, on one of the principal streets of the city, not far from the present church site, and they hope to be able, in the near future, to erect a building upon this lot, that will be in keeping with its location. Mr. Osada is busy collecting funds for this object.

It is the popular thing, and the wise, nowadays, to have a Christian literature society in every mission land. Japan has two, not only that at Tōkyō, under the auspices of the Federated Missions, but a private one, so to speak, at Shimomoseki, conducted by Rev. E. N. Walne, D.D., of the Southern Baptist Mission, who was formerly the efficient secretary of circulation for the Tōkyō Society. His home society was not reconciled to sacrifice of his time and presence from their work, and so they gave him \$10,000 to set up a literature society of his own, which need not keep him so fully out of other mission work. He is an enthusiast and an expert on Christian literature and its distribution. He is collecting a copy of every sort of tract in Japanese, reading it and classifying it; if it approves itself, he keeps a supply on his shelves under the special class to which it belongs. By writing him what sort of tracts you wish, he is thus able at once to refer to his shelves and furnish you the material, and at a cost below what you can buy it for elsewhere, in some cases, if not in all. We believe he can land Mr. Kanamori's *Shinko no Susune* at your station for seven and a half *sen*, or half a *sen* less than you can get it elsewhere besides carriage extra. Chosen, too, has its society—the Korean Religious Book and Tract Society, Seoul, but we suppose

this is no more than what Japan has in the Book and Tract Society, Tōkyō, which has quite an output in addition to the two societies above.

The Life Problem Discussion Club, is conducted in English by Geo. D. Swan, Sunday mornings from 8.45 to 9.45 at the Young Men's Christian Association, Shimoyamate-dori, 6 chome, Kobe.

The topics for discussion are:

Does a man own his own life?

Is there any reason why a man should have been born?

What is the measure of greatness?

Is character the most valuable thing in the world?

Is there a God who cares about individual men?

Is there any practical value in unselfish conduct?

Why must all men be religious?

Is there life after death?

Any man who is enrolled in any regular church Bible class, which meets at this hour, is not invited to join this discussion club.

There were 776 enrolled paying students at the Y.M.C.A. Night School last month, but they will drop off some this month.

At the meeting held at Kobe September 20th, of donors toward Mr. Kida's plan of training women about to emigrate to foreign countries, it was decided that, since Mr. Kida spent a good deal of time and effort in working up the plan, and aroused considerable interest in the needs of these women, it will be suitable now that he has decided to discontinue the work and to return to direct evangelistic work, that the remaining money in hand, about seventy *yen*, should be presented to him as a partial remuneration for his services. It was also decided to offer the slides bought with a part of the contributions for use in this work, to the National Y.W.C.A. which is already carrying on a work for emigrant women in Yokohama, and is not unlikely to open a similar one in Kobe.

General Notes.

Everybody knits but father.

* * * *

Japan has lost in the war only about twenty-five ships and only about 90,000 tons all told.

* * * *

There are nine mission children at the Canadian Methodist Foreign Children's School, Kobe, six Dunnings, two Oldses, one Warren.

* * * *

One *yen*, or fifty cents each will be given for a copy of the following issues of MISSION NEWS, Vol. I. 1, 2, III. 3, VII. 9 VIII. 9, 10.

* * * *

In President Wilson's reply to the Pope's peace proposals, he declared, "We can not take the word of the present rulers of Germany." "The next 'scrap of paper' must be endorsed," said the *N.Y. Sun*.

* * * *

Viscount Ishii is reported to have said at N.Y. that Japan has no slightest intent of violating the territorial rights or sovereignty of China, but why doesn't Japan repudiate the Okuma Cabinet's action in forcing China to renew the Manchurian lease, and why does not Japan get out of Manchuria?

* * * *

"The end of the war is still far off. America's participation has added enormously to the fighting capacity of the Allied Powers. Japan has made 1,500,000,000 *yen* (\$750M) profits out of the war, but she has devoted 1,000,000,000 *yen* to rendering financial assistance to the Allies," says Premier Terauchi.

* * * *

Dr. Sakuzo Yoshino, one time tutor of the son of Yuan Shikai, and now professor in the Tōkyō Imperial University, says: "There is little prospect that the relations between Japan and

China will be placed on a solid basis, until the continental policy of Japan is renounced, and the spiritual bonds which formerly existed between the two nations, are resuscitated."

* * * *

At the beginning of this month there sailed from Kobe 1,744 Japanese emigrants for San Paulo Province, Brazil, including 503 families, and composed of 1,076 men and 668 women, of whom 34 men and 8 women go to join their families or relatives. This large body came from 17 prefectures, tho the most of them came from the Loo Choo (Ryukyu) Islands. Japanese in Brazil will make better and safer residents than Germans. We should be glad to see the Germans made unwelcome there in future. Brazil's recent declaration of war gives some promise of this.

* * * *

Since 1892, with no exception, Kobe's imports have exceeded those of Yokohama, and in 1914, 1915, the total of Kobe exports and imports exceeded that for Yokohama. In 1916 the latter was two million ahead, 707 against 705. Yokohama's exports for 1916 were more than double her imports, while Kobe's were but about forty million less than her imports. Some of the heaviest groups of Kobe's exports are grains 18 M., tobacco 20 M., oils 12 M., yarns 45 M., tissues 28 M., clothing 38 M., minerals 691 M., potteries 10 M., ores 46 M., machinery, etc. 16 M., miscellaneous 35 M.

* * * *

Prof. Dr. Anezaki, of the College of Literature of the Tōkyō Imperial University, was a recent exchange professor at Harvard, and is a man whose writings are always worthy the careful attention of our readers, except when he writes in technical Sanskrit terms upon abstruse subjects in Buddhism. In the October *New East* he had a striking article on "The Present Spiritual Unrest in Japan." He concludes by saying "Present day Japan is a fruitful soil for religious

agitation, where bushes and grasses are abundant and mushrooms grow day by day. The big tree of Buddhism is rotten at its heart. Christianity has not rooted firmly. The question is whether the old trees of national religion may be reinvigorated, or whether a new tree may spring from the soil."

* * * *

Tōkyō, as the name of the capital, dates from the late summer of 1868, the seventh month old style corresponding to Aug. 11—Sept. 15. The Emperor left Kyoto Sept. 20 old style, and arrived at Yedo Castle October 13 (Nov. 26 new style). There were about 1,500 court officials, retainers, servants, etc., in the procession. At Hodogaya the foreign residents of Yokohama gathered to see the procession, and held umbrellas over their heads, at which the *samurai* were almost uncontrollably excited, and were barely restrained by Lord Muneshiro Date from drawing their swords. According to Occidental ideas the observance of the jubilee should fall on Nov. 26, 1918 rather than on Oct. 13, 1917, one year and more than a month short of the completion of the term.

* * * *

Japan has been having great trouble from strikes of late months, due to high cost of living, without corresponding increase in wages, to the enormous and sudden profits of capitalists, which awakens deep dissatisfaction that they should get so much and laborers profit so little by conditions. The Japanese Steamship Co., heavily subsidized by the government, is erecting expensive office buildings and declaring a *seventy* per cent. dividend. Newly rich people's extravagant and pretentious living not only arouses resentment, but greatly aggravates the normal rise in prices. Again, the old time laborers, who were bound by personal loyalty under the Confucian teaching about master and servant, employer and employee, have been largely replaced by a younger generation

with individualistic and equal proportional rights ideas.

* * * *

The September Kobe College *Megumi* was a fat number, and had, in English, besides an article full of interesting facts about the present conditions of the school, by Miss DeForest—a school-girl's composition about her experiences in riding back and forth from Suma, on the train. She mentions the crowds of tradespeople who jammed the cars full on a Nishinomiya Ebisu festival (XV. 5), which is observed on the 10th of January and February—both new and old style, and is an event which creates as much of a stir for miles about Nishinomiya, as any other event of the year. The girl found that it is an ill wind that blows no one good, for the jam enabled her and her companion day-scholars to get a free first class ride. It is a capital idea to print a girl's composition in such a magazine—and English readers especially appreciate having one in English. The Ebisu Shrine explains in part why the Nishinomiya church does not prosper better.

* * * *

It would be a matter of interest if we could know more often what the creeds of the pastors of some of our home churches are. It is, therefore, fortunate that we have quite a creed directly from an active pastor in a Congregational church in America. It comes in a theological class "round-robin." "Religiously I stand where I have been standing for years. I magnify the love of God beyond everything. I am not enthused, as some of the fellows are, by what I call little truths, if they are truths at all. I do not believe in the hell of our orthodox forefathers, but I am not a Universalist. I believe in conditional immortality. I believe the second coming of Christ has taken place. I believe in the deity of Jesus, the virgin birth, the resurrection of Jesus in bodily form, but I do not believe in the resurrection of the body for us; the resurrec-

tion is spiritual, not physical. I believe in the final supremacy of good, and in the immortal life of those who know God."

* * * *

The Southern Presbyterian Mission has eight stations in six prefectures; in 1914 it had 34 missionaries, or about half our number. It called for 132 new missionaries on its letter heads. On that scale we must call for an increase of 270 new missionaries. Experienced men like Dr. Walne, of the So. Baptist, and Dr. Dunlop, of the No. Presbyt., tell us that our Mission needs more missionaries. Dr. Walne said that the *Kuni-ai* work in W. Kyushu to-day is practically where it was twenty odd years ago, when our missionaries were driven out, and his inference was that missionaries are needed for the work to grow. Mr. Miyagawa is quoted as saying more missionaries are needed, and Prof. Yokogawa, of Kobe College, is in favor of a large increase. Well, the coming Deputation must interview our Japanese workers and laity extensively enough to get a good average knowledge of their sentiment, as one important factor in the consideration of this problem. If "to be, or not to be, that is the question" no other factor will be more determinative.

* * * *

August 1 Pope Benedict sent his Peace Note to the belligerents. August 27 President Wilson replied, and his reply seems to have been acquiesced in by the rest of the Allies—"inopportune time for any peace proposals, since the aims of the Allies are not yet realized," was the gist of it. September 21 the German and Austrian replies to Benedict were sent in. We have read Germany's reply in full translation—fine words, fine sentiments, if taken at face value, but hollow and empty in the light of events since mid-year 1914. "How can I hear what you say, when what you are is thundering in my ears?" We find no basis for peace *pour parler*. It has been said that it is not our business to

dictate to the Germans what form of government they shall have, but, as Lloyd George observed, it is our privilege to say with what kind of government we will make peace. Out with the Hohenzollern dynasty and its supporters! "No peace, but the peace of overwhelming victory!" as Roosevelt says, so long as the present German governmental fabric lasts. "The quickest way out of the war is straight thru," as Bryan says.

* * * *

The severe typhoon of Sept. 30, Oct. 1 brought wreck and ruin to many houses and people. It was severest in and about Tōkyō, where hundreds of trees in the streets were destroyed, 13,000 factories damaged, a few villages near the sea were almost wiped out, over 700 persons were killed, more wounded, and immense property-loss involved. The wind was not specially harmful in Central or Southern Japan, and had it not been for the much rainfall from Friday evening, the 28th, no serious result would have followed. But the dykes of rivers about Osaka gave way and several square miles were badly flooded, houses destroyed, or seriously damaged, crops ruined, and people rendered homeless and penniless. The break in the Yodo River near Takatsuki was the most serious. Railway travel was interrupted for some days, and Miss Adams went from Kobe to Kyōto, Oct. 3, in four trains, and a boat, via Osaka and Nara. In various cities newspapers suspended publication wholly, or came out with half size or less, owing to the storm's cutting off supply of paper, or gas, or electricity. We can not say what the total loss in the empire was, but the most disastrous year for storms since 1902, was 1912, with nearly 28,000,000 yen loss.

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Miss Searle reports, "The Mission Library has recently received several gifts of periodical literature from members of the Mission. It now has *The Christian Movement* complete, twenty volumes of

the *Japan Evangelist*, sixteen of *Missionary Herald* between 1886 and 1916, twenty-four of *Mission Studies* from 1893 to 1916, and thirty-one of *Life and Light* from 1893 to 1916. The librarian will be glad to correspond in regard to completing the files of *Missionary Herald* and *Japan Evangelist*, either by gift or by exchange, as extra copies are on hand of both periodicals. Indeed, the librarian will be glad to give these extra copies, or some of *MISSION NEWS*, if they are desired to complete files. The *Missionary Herald* file lacks the years 1889, 1893, 1895, 1896, 1897, 1904, 1906 entirely, and some numbers of 1900, 1901, 1902, 1907—1917. The *Japan Evangelist* file lacks some numbers of 1897, 1898, 1899. We are anxious also to secure copies of the publications of members of the Mission so far as they are not yet in the library, and shall be grateful for such gifts. Though the library has been weeded out as previously reported, there are still some books which are not especially suitable for such a library, and it is suggested that they be disposed of. Does any one in the Mission wish to buy them, or object to their being sold? The list follows: Fuerst's Hebrew and Chaldean Lexicon, South African Mission Fields; several Manuals of Parliamentary Proceedings, Lobschied's English-Chinese Dictionary, Mildmay Missionary Conference, 1878, Self-Support in Bassein, Uhlhorn's Conflict of Christianity and Heathenism, Storrs' Bernard of Clairvaux, Wayland's Moral Science, Latham's Comparative Philology, Parsons' Laws of Business.

* * * *

Rev. C. H. Brent, American Episcopal bishop of the Philippines, past thru Japanese waters on his way to America, by *Empress of Russia*, Nov. 2, to engage in Y.M.C.A. work for American soldiers at the front. He reached his field (Philippines) only last July, from a visit to England and the front. He preached a rousing patriotic sermon at St. Paul's, London. Being Canadian born and

American grafted, he makes the right brand of enthusiastic leader and practical worker against humanity's deadliest foe, the Germans. Some few men in the halls of Congress have been crying, "This is a rich man's war, and a poor man's fight!" We have been impressed from the beginning of the war, that, so far as America goes, it has been the most educated classes, who best understand Germany and the tremendous issues of a moral and spiritual character at stake—ideals of Anglo-Saxon liberty and freedom, justice and equality, righteousness and humanity,—the best educated classes that have been most enthusiastic for the utter defeat of Germany. Our American colleges and universities have been foremost in working, as well as speaking against Germany, and Henry Stanford Brooks, Chairman of the Yale Alumni University Association, declares: "When war was declared, Yale became practically a Government institution. The University, under direct Government supervision, is now (May 10) a military training-school where both graduates and undergraduates are being fitted for definite war-service." Yale erected an armory and organized a battalion of field artillery; also a reserve officers' training corps in field artillery. Yale also organized the first aero corps after the declaration of War, April 6. Yale was the first American University to pledge thru its medical school to establish a "mobile hospital unit" for service at the front. Yale is meeting the full expense for all these. But we could tell of many other American higher institutions of learning that have put enthusiastic service into this war. Kobe College has been sending boxes to France, to aid the Smith (Woman's) College Unit there. It is our educated, leading men and women who sustain the clear vision of what is at stake. "This war is a war for ideals, for friendship, for faith between men." Ex-Pres. Taft says, "The Allies cannot concede peace until they conquer it."

* * * *

The Japanese language often reminds one of a Chinese puzzle—not so difficult after you learn just how to treat it, but likely to require time and experience before you learn. In the last issue we gave the name of the *gun* in which Yase is situated, as Atago (宕愛). The characters, according to the average dictionaries, represent the sounds *ai*, love, and *tō*, cave, but when used for the many Mt. Atagos, they are read *atago*, and when used for the *kōri*, which includes Yase, they are read *otagi*. As so often in place names, these uses are not *honyaku* nor *iyaku*, but *onyaku*, mere representations of the sounds by which the localities were originally designated, or else they are unusual, or arbitrary readings. In any case, a multitude of fairly educated Japanese are generally unable to give the proper (special) reading until they have learnt what it is in the particular instance. In this case, a fairly educated Japanese misled us into writing Atago. He knew the reading for the celebrated Mt. Atago, but not for that *kōri*, or county. Some years ago, when Count Terauchi was Minister of War, he was reading before the Lower House, and had occasion to mention a member's name, which he called Zōhara. At once the member raised a great disturbance, interrupting the Count in a most insolent manner, demanding an apology; and when the reader then pronounced the name correctly, Kurahara, and attempted to proceed, the member, as described in the press, rushed forward, shaking his fist, and threatening to do violence to the Minister. One of the most disgraceful scenes ever enacted in the House was occasioned by the Count's innocently giving a reading which differed from that of the member's family. The Count's reading, to be sure, seems like what we have heard called *jūbako yomi*, but we do not suppose he intentionally gave a wrong reading. Mr. Kurahara, seemed to be taken for a joke on various occasions in his parliamentary career, by journalists and others, who knew him well. He is the noble

character who virtually drove the Gulicks and our other missionaries out of Kumamoto, broke up our school work there, and wantonly caused us considerable property loss. His treatment of our Mission was the meanest ever received from any Japanese, and we lost not only our property, but what was worse, our work, well under way and promising, until "Zōhara" destroyed it. See Chapter of Mission History in Japan," p. 49.

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Viscount Kikujiro Ishii, Minister for Foreign Affairs under the Okuma Cabinet, when it gave way to the present one, was dispatched by the Emperor, last summer, to the United States as a special Imperial Japanese Envoy, to consult with the Washington Government in a more direct and intimate manner, about certain important matters of mutual interest to the two nations, than is possible thru the usual channels of diplomacy. This event created intense interest on the part of the vernacular press and general public. They followed this mission from city to city, chronicling the reception accorded the mission, and expressing what might suggest childlike surprise that so cordial a reception was everywhere enjoyed. Even the luxurious quarters of private residences at which the Envoy was entertained, have been pictured in the press. The Japanese people have been greatly pleased at it all. Exchange of Notes on the China question, certain war-arrangements, and conferences about commercial matters constituted the main objects of this mission. Visc. Ishii made a speech at N. Y. September 29, which was interpreted widely as the pronouncement of a "Monroe Doctrine for Asia," but on Oct. 1 he felt it necessary to elaborate and explain that speech, denying the appropriateness of the above phrase. "There is a fundamental difference between the Monroe Doctrine, as it was enunciated for the U.S., and the present enunciation of the attitude of

Japan respecting the continent of Asia. In the first place, on the part of the U.S. in its Monroe Doctrine, there is no engagement respecting the attitude of the U.S. towards Central or Southern America, and no promise made in the name of the U.S. The Monroe Doctrine left the U.S. free to act in the future as it would; was prohibitive only in respect to other Powers. On the other hand, in the pledge now made to the world by Japan, we voluntarily announce that we engage not to violate the political or geographical integrity of our neighbor; we pledge ourselves to observe the principles of the Open Door, with equal commercial opportunity for all in China, as formulated by Secretary of State Hay; while at the same time we are asking that all other nations respect these same principles." There is, at bottom, an unmistakably friendly feeling on the part of a majority of Americans for Japan, but some of that majority who know most about Japan's treatment of China since the Russo-Japanese War, can not approve of her present attitude in not undoing what the Okuma Cabinet did, and planning to restore Manchuria to China, by cancelling the extension of the lease.

* * * *

Both Buddhism and Christianity are in the same dilemma as regards war. To go no further nor deeper into the fundamental reasons for refraining from killing our fellow human beings, both religions have a commandment: "Thou shalt not kill," and for Buddhists, who carry the significance of the command far beyond the general Christian interpretation, war must be extremely repulsive. However, neither Buddhists nor Christians find any decisive and final objections to engaging in war under certain circumstances. Buddhists and Christians alike recognize the desirability and the moral propriety of a state's employment of gendarmes and police to protect society and to apprehend outlaws and criminals, who are enemies of the

state and of society at large. Such guardians of the interests of society often have to injure and kill criminals in attempts to arrest them. The best moral culture of the world, however much it may regret, does not revolt or rebel against police work, even to the extreme of killing, if necessary. Meantime, such culture exerts itself to improve conditions and save men from becoming criminals. A Buddhist authority writes: "The Bodhisattva" (the enlightened, saved, but not yet absolutely sanctified Buddhist).....aiming at an universal emancipation of mankind, ventures even violating the ten commandments, if necessary. The first, for instance, forbids the killing of any living being; but the Bodhisattva does not hesitate to go to war, in case the cause he espouses is right and beneficent to humanity at large." The last clause applies to nearly all Christians. But as both Buddhists and Christians, for the most part, deplore war as a great evil, are they not brought under condemnation by the precept: Don't do evil that good may come of it? We are not more under condemnation for fighting in a cause which approves itself to our nation than are our police for fighting and killing bandits, murderers and all sorts of desperate criminals, when no other resource is at hand for their capture and punishment. Police do not attack good citizens. We are not justified in starting an offensive war, not even about great issues in which we believe we are being wronged, until we have tried all other reasonable methods. But a defensive war against outlaw enemies, who wantonly assail the common rights of mankind is not condemned, however much its necessity may be regretted, by the bulk of the best conscience of Buddhists and Christians. Very likely most of us justify warfare on the ground that of two mammoth evils, the greater of which we must inevitably suffer, if we do not fight, we choose the lesser evil. Alvah Hovey, in the quiet of his study, when no war was raging to color his meditations, wrote in his com-

mentary on Matt. 5: 38: "War is sometimes an inevitable necessity to prevent yet greater evils." President Lowell, of Harvard, in his baccalaureate, said: "Horrible as war is, it is better than submission—submission to the trampling of a little, neutral nation, the dropping of bombs on defenceless cities; the abduction of men and, far worse, young women. To submit to such things is to abandon all self-respect of any nation and is a confession of unfitness to take an honorable part in the life of mankind. We must fight that such things will never be done again." National solidarity at crises imposes high and solemn duties on individuals. "We must drop our sectarianism and party distinctions. Faction now is treason, and bickering is betrayal of the cause," said President Faunce, of Brown, in his baccalaureate. We may admit frankly that warfare is not ideally consistent with some of the fundamental principles of either religion, but many eminent Buddhists and Christians believe that in numerous instances in life, greater actual good and a more genuine realization of the aims of the fundamental principles of Christianity, or Buddhism, are secured by a wise choice of evils, than by an attempt at literal application of religious principles.

Personalia.

Rev. S. S. White attended the Osaka Conference, October 16.

Miss Louisa Clark is regaining health at Chicago—not at school for the present.

Mrs. Martha Clark Pedley reacht Yokohama October 13, by the *Venezuela*, returning from furlo.

Rev. Chas. M. Warren toured the Maebashi field in September, and attended Sōkai early last month.

Drs. Pedley and Rowland have been visiting the Stations during the past weeks, on their outlook and survey mission.

Mrs. Nellie Stratton Allechin, of Osaka,

left home Nov. 1, on her way to America by the *Tenyo Maru*, leaving Yokohama on the 15th.

Prof. and Mrs. Dana Irving Grover returned to Japan on the 13th ultimo, by the Pacific Mail S.S. *Venezuela*, and came overland to Kyōto.

Miss Annie Lyon Howe sailed from Yokohama, on the *Fushimi Maru*, N.Y. K., October 23, because of the serious illness of her mother at Chicago.

The celebration of Miss Cozad's 25th and of Mrs. Stanford's 10th anniversaries of connection with the Womans' Evangelistic School took place October 29.

October 3 was the fortieth anniversary of Miss Parmelee's first arrival in Japan. Several of her friends remembered it against her, and wrote and told her so.

Mr. Roger Sherman Greene, of Peeking, has been entrusted with large funds by the American Red Cross Society, for relief of the sufferers in the North China floods.

Miss Alice Elizabeth Cary is a full fledged missionary of the W.B.M., and after tarrying at the Language School, Tokyo, for a while, will change cars for Osaka.

Mr. Grover Clark and wife spent their summer at Pike, N. H., one of Rev. Edw. Gulick's camps for girls. Mr. Clark is on his second year at Chicago University.

Miss Amy Elizabeth McKowan came to Yokohama, by the Pacific Mail S.S. *Venezuela* on Oct. 13, and came by train to Osaka. She has resumed her teaching at the Baikwa School.

Prof. Yosohachi Yokogawa came to Yokohama by the *Siberia Maru*, Sept. 18, returning from his year's study at Clark University, Worcester, Mass., where he secured an M.A.

Mr. and Mrs. Henry Harrison White, of our Turkey Mission, left Kōbe for Vladivostock, October 23, and they will start to-day across Siberia, for Tiflis, along with the entire party of eight.

We believe Messrs. Rowland, Hall and Waterhouse were delegates to the *Sōkai*, while among those present were

Misses Adams, Bradshaw, Mrs. Clark, Messrs. Pedley, Pettie and Allchin.

Mr. Jerome Dwight Davis does not work for prisoners any more, but just for the Russian soldiers. He has been made the Acting National Secretary for the Army Work in Russia, by Dr. Mott.

Mr. W. H. Hardy, 81 years old, said to be the sole survivor of the Perry Expedition and member of the U.S. S.S. *Susquehanna*, who came to Uraga in 1853, arrived in Japan on the 17th inst., from Portland, Or.

Mrs. Helen Francke, after a summer in Chosen and China, returned to Okayama for a week, or so, around October 1, to pick up her luggage and start for Nanking, where she is teaching during the year, at the University.

Miss Emma Faith Parmelee, niece of our Miss Parmelee, after a visit at Karuizawa and Matsuyama, sailed from Kobe by the *Empress of Russia*, Oct. 9, en route to Rangoon, Burma, where she will be in Y.W.C.A. work.

Oct. 14 Dr. Pettie led off a men and women's Bible class at Tōkyō Union (foreign) Church. Everybody's thoughts are on the war, and of course Dr. Pettie was in the current and taught "Biblical Teaching as to War and Peace."

Miss Tsune Watanabe, President of the *Kumi-ai* Women's Home Miss'y Society, sailed from Yokohama on the 5th, by the *Tenyo Maru*, for a year's visit in the United States. She is a graduate of Carleton College, Northfield, Minn.

October 11 brought two birthdays in one household, those of Misses Searle and Harrison at Kobe College, and the auspicious occasion was celebrated by a dinner there, to which several friends from Osaka and Kobe were invited.

Horatio Whitman Newell to the war has gone; somewhere on the banks of the Rhine you'll find him—soon. His transport was fired at by a u-boat, which was a poor shot, and the convoying torpedo boats gave chase and drove the enemy under.

Mr. Satake, a graduate of the Dōshi-

sha theological school, after three years' study at Oberlin Seminary, and one year at Chicago University, returned to Japan by the *Siberia Maru*, Sept. 18, and became teacher of English in the Dōshisha theological school.

Prof. Paul Rowland sailed from Yokohama Sept. 21 by the *Empress of Japan* for Canada, where he intended to volunteer for military service in the expectation of reaching the front sooner than he could if he volunteered in the U.S. Word has come of his arrival in Canada.

Some in the Mission will recall Rev. J. J. Boggs, when he was a teacher at Okayama, now a member of a Presbyterian Mission at Canton, if we mistake not. He was in Japan last summer, and left his card while some of his old friends were away in the mountains.

Rev. Willis Edwards Parsons, D.D., the new Kobe Union Church pastor, for two years to come, reached Yokohama by the *Colombia* on September 15. He is professor at Parsons College and Seminary, Fairfield, Iowa, and made a very pleasant impression on his fellow-passengers on the *Colombia*.

Miss Agnes Manford Allchin, of the Y.W.C.A., Tōkyō, goes to Yokohama for work twice a week. In September she had a fortunate escape from what might easily have proved a serious auto mishap, when the car plunged into a Tōkyō moat. It is said Miss Allchin swam for it, and got ashore without assistance.

Lieut. Justus Wellington Newell was married to Miss Dorothy Stevens, of Cleveland, O., at that city August 25, shortly before setting out upon his volunteer service at the front; he might have remained to train the new U.S. army, but preferred to go to France. After a short honeymoon at Boston, he sailed from N.Y.

Miss Carolyn Titcomb Sewall, who returned from Tientsin, her station, to her home in Worcester, Mass., last May, on account of her mother's severe illness, arrived at Yokohama, Sept. 18, by the *Siberia Maru*, came overland to Kōbe, and sailed for Tientsin by the *Takeshima*

Maru, Sept. 20, along with the Eastman party (XVIII. 2).

Miss Carolyn Aiken Wells, of Hartford, Conn., sailed from Kobe Sept. 23, by the *Siberia Maru*, for India, where, at Sholapur, she is to teach kindergarten training. She is a W.B.M. missionary, a graduate of Smith '14, and studied at the Kennedy School of Missions, as well as took a two years' course in kindergarten work.

Mr. Frank C. Atherton, of Honolulu, arrived at Yokohama, by the *Shinyo Maru*, October 30, and after a visit with the Scudders, at Tōkyō, came down to Kobe by train, to rejoin the ship for the Philippines, where he expects to spend several months in company with three other men from Hawaii, in investigation and plans for the sugar business.

Rev. Fred Robert Bunker and Mrs. Belle H. Bunker, with two children, and Miss Edithe A. Conn, of our Zulu Mission, reached Kobe, on the 5th, by the *Katori Maru*, by which they expect to continue for America, leaving Kobe, the 26th. The Bunkers reside at Durban, and he supervises about sixty gov't-aided primary schools all about, visiting them in his car.

Curr Work (Oct.) says, "Miss Mary F. Denton, whose name spells the Dōshisha," has spent most of her furlough in speaking at the churches. She was going East last month to address the State Conference at Boise (3rd), to visit the auxiliaries at Salt Lake City (6th, 7th), and to attend the annual meeting of the American Board at Columbus, O. In September she spent ten days in the Yosemite.

Rev. C. B. Olds has not been well for several months, and felt it necessary to leave Niigata for some weeks rest and quiet at Sumiyoshi, and then at Matsuyama, for the baths of Dōgō, which is said to be the most ancient spa mentioned in Japanese history, with historical records of imperial visits there from the first century, and it is claimed to have been discovered by no less a personage than Onamuchi.

Rev. Enoch Frye Bell, member of our Mission from Nov. 17, 1902 till Mch 5, 1905, and since 1906 assistant secretary of our Board, at Boston, reached Yokohama, on the 5th, by the *Empress of Asia*, on his way to the Philippines to inspect the work of our Philippine Mission, and will return to Japan in about two months, to join the Deputation, whose other members are expected here about mid-February.

Miss Julia N. Crosby, a sister, we believe, of the late well-known N.Y. clergyman, and a member of the Woman's Union Mission, on September 25 was notified by the Central Government that a medal and blue ribbon would be granted for her long educational service during forty-six years in Japan, at her school on the Bluff, Yokohama. Governor Ariyoshi conducted the ceremony of conferring these, on October 8.

It was the privilege of some of us to know Rev. E. P. Thwing, Ph.D., and Mrs. Thwing, the parents of Rev. E. P. Thwing, now of Peking, and well-known to many of us. An interesting thing is that Dr. Thwing was one of the original contributors of cash in response to Mr. Neesima's appeal at Rutland, Vt., in 1874, for a "Training School." The amount pledged or paid by all up to January 1875 was slightly over \$3,500.

Col. Jas. A. Irons, U.S.A., formerly military attaché at Tōkyō, was prominent in welcoming the Ishii Embassy at San Francisco; about that time his name was sent to the Senate for appointment as Brigadier General, and upon learning of the fact he burst out:

Here's to the American eagle
Against which none can prevail
The bird which none can inveigle
Nor put salt on its beautiful tail.

Miss Ruth Gaines, one of our mission children now in France as member of the Smith College Unit for work for soldiers, before sailing issued, thru Dutton (\$1.25), her latest book, "Treasure Flower, A Child of Japan." It is said that the Child's American friends are so clearly described that some of us who

were in Japan when Miss Gaines was a girl here, may readily find ourselves in her pages. This is not Miss Gaines' first literary venture, for in a former issue we noticed one of her Mexican stories.

Of the Turkey party of missionaries mentioned in our September issue, Messrs. Partridge, Elmer, and James left Japan September 18 for Vladivostok, where they studied Russian. The Comptous went to Kyōto and engaged in teaching there, the Whites resided at Kobe, studying Russian and teaching in a school at Osaka two days a week. Miss Orvis went to Matsuyama, where she assisted Miss Judson in the Girls' School, but she sailed for Vladivostok on the 10th instant, to proceed to Tiflis with the rest of the party on the 15th.

First Lieut. Winthrop F. Howe was one of five out of his company to be sent to the cantonments to get actual experience in such buildings, and later to be sent to France to build them there. Aviator Roger Faxon Howe, has passed his examination and been given his appointment. He will enter a "ground school" to receive instruction in various kinds of military branches before he tries to fly. Capt. Ralph B. Howe is in command of the school for chauffeurs and mechanics at Fort Sam Houston, San Antonio, Texas. All these are nephews of Miss Annie Lyon Howe.

Mr. Hilton Pedley, now 27 years of age, is No. 528,478, No. 2 Canadian Army Medical Corps, C.E.F., (Engineer?), Camp Borden, Ontario, but expects to move into city barracks for the winter at Hamilton, London, or Toronto, Ont. Does his number (see the story about the soldier's number in November *Morning Light*) represent the number of volunteers in Canada? It is an essential part of his address. Rather than remain in the United States, and be drafted, he preferred to volunteer in Canada and help "George the Fifth settle his family quarrel." He hopes to get to the front by next Spring. His eyesight prevents his going into the trenches.

Rev. Wm. Hugh Erskine, of Osaka, is a member of the Churches of Christ Mission, who arranged for a *daidai kagura* at the Kumano Shrine, near Karuizawa, in August. This was witnessed by a large audience of foreigners, and cost thirteen *yen*. That shrine has large influence in that part of Japan. The central deity worshipped there is Izanami, and in the two side main shrines, two of her children are worshipped. The worship of Yamato Takeru was transferred to a small shrine there a few years ago, when the Yamato shrine near the monument went to ruin. A good illustration of this Kumano Shrine may be seen in Dr. Cary's "Japan and Its Regeneration."

Rev. E. C. Henniger, of the Canadian Meth. Mission, Toyama, sailed from Kobe on the 19th instant, to enter war-service as conductor of Chinese from China to Europe, a valuable service in which quite a number of Japan missionaries, or teachers, have already engaged. Mr. Henniger has been ready to enlist in any war service for many months. When Rev. Mr. Patterson of his Mission went to Canada some two years ago, for the purpose, Mr. Henniger seriously raised the question of his own volunteering, but his Society felt he ought to remain at his present work, till the need for men was greater than at that time. Mrs. Henniger, whose new Christmas cantata we have been practising, expects to teach at the Kwansai Foreign Children's School.

His Excellency Roland S. Morris, the new U.S. Ambassador, arrived at Yokohama October 25. Tho born at Olympia, Wash., owing to his father being engaged in 1874, as engineer in construction of the western division of the No. Pacific R.R., he is of blue blooded Pennsylvania stock—from Anthony Morris, Penn's right hand man, and from Sam'l Morris, who fought on the right side in the Revolution. Mr. Morris graduated at the Laurenceville N.J., academy in 1892, at Princeton in 1896, and at Univ. of Pa. Law School in 1899, and has been since 1904 specializing in

corporation law as member of a Philadelphia law-firm. When the late Mr. Guthrie came to Japan in 1913, Mr. Morris filled out the unexpired term as Pennsylvania's Democratic State Chairman.

Mr. Columbus C. Fuller, Mrs. Julia McKee Fuller, and their four children, from Chikore, South Rhodesia, of our South Africa Mission, reached Kobe, October 10, and sailed from Yokohama on the 5th, by the Dutch line for San Francisco. Mr. Fuller is a Hiram College man and took a special course at Oberlin College and Seminary. Mrs. Fuller graduated from Lake Forest College in 1895. They are in industrial work among the Ndaus, a tribe of perhaps 60,000, and have a farm of 25,000 acres on which more than 1,000 natives live, and are trained in agriculture—to plow with bulls instead of wives. They conduct the largest native primary school in Rhodesia, 420 pupils, of whom nearly 100 are boarders. Bozeman, Mont., is their center in the U.S.

We are permitted to glean a few things from letters by Mrs. Robert Elmer Chandler (Helen Davis), of Tientsin, where parts of the city and country have been under water since early August. She refers to the dismissal of Christian schools and others, to the removal of patients from hospitals, and to the escape of people from half that great city which is under water, to the other half, or to places of higher level. "The parts out of water are jammed with refugees, and the few things they have saved. The distress among the Chinese is appalling. This sheet of water spreads now a hundred miles across the countryside. Tho Tientsin is the largest city that has suffered, Paotingfu is the next in size, and many cities the size of Tchow have been badly flooded; many smaller cities and villages have been simply wiped out. The relief committee estimates there will be 1,000,000 refugees crowding into Tientsin for help. Such desolation,—streets of deserted and falling houses, with water standing in them, people wading, or in

boats, or on rough rafts, or in tubs, or astride a plank. We sailed in a boat along a familiar street up to our compound wall, and into our grounds thru a big gap in the wall, and there it all was, the place in which we had lived six years, utter desolation. Tchow people had it worse than we, ten feet of water, we only five. That was over their wall, inside all those lovely new houses. They (our missionaries) left in boats from their upstairs verandas. The Union Executive Committee has appointed Mr. Chandler and another to take charge of all the country relief work of this province."

Miss Mabel Huggins, teacher in the Tchow Girls' School, of our North China Mission, writing from there Oct. 18, says, "I went to Tientsin to meet Alice. My new school had been opened just ten days, but things had settled down to the routine of the year, and I thought that I could entrust the responsibility of the school to the teachers while I should go to Tientsin to meet Alice and do some of the buying of school supplies that was necessary. I left with all expectations of being back in three days,—planning to bring Alice down to see our station before she should go to Peking to Language School. But the floods at Tientsin broke into my plans, making us very glad to go on to Peking as soon as possible. It was three weeks before I was able to get back, and in that time the Grand Canal had broken here, submerging our whole compound and all the surrounding country. As far as one can see there is water, and on a gray day like

this it is an especially dreary, sad outlook. The average depth over our compound was eight feet. Of course that brought it away up into our nice, new buildings,—doing no small amount of damage. Here in our Ladies' House it was over four feet deep. In the girls' school it was more than five. While I was away the girls were all sent to their homes, since it was impossible to keep them here. I am here only temporarily,—will go by house-boat to Lintsing next week taking with me as many of the girls as can be gathered together. We will join with Miss Long's school for the winter and try to make the best of things. After the water goes down it will take a long time for things to dry out and then extensive repairs will have to be made before we can really live and work here again. Of course, Tientsin and the surrounding country is even harder hit than we are. Conditions are dreadful there and there will surely be bad epidemics of typhoid and typhus to make the calamity even worse than it now is. Our American Board property there was also flooded, but not as badly as ours, for it did not get up onto their first floors, and the water has already gone down off of their yards. Last spring the crops in North China were almost a failure because of the long-continued dry weather, and now all the fall crops are swept away by floods. A sad winter is surely before all the poor people of this whole region of China. I'm writing a few short letters just as breathing spells in this hard job of packing which I'm in the midst of."



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ADVERTISEMENT OF VOLUME XXI.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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Send all orders or communications to ARTHUR W. STANFORD, Editor and Publisher, Kobe, Japan.

發行所編輯部
(毎月一回十五日發行 但八月、十月ハ休刊)

印刷人 菅間 徳次郎

發行所 スタンフォード

印刷所 福音印刷會社神戸支店